

weight and the wonderful Phenomena of light, to comprehend the doctrine of sound, to seize upon and elucidate those immutable laws by which the heavenly bodies are upheld in space; to follow up the beautiful changes from Spring with its verdure, to Summer with its luxuriance; from summer to Autumn with its rich and golden grain and fruits, and from Autumn to Winter's snowy realm, and again to the budding splendours of the vernal season. To trace out the cycles and revolutions of days, of months and of years, and as the intellect winged its way from lofty truths, to truths more lofty still; to praise in the profundity of admiration to feel the divinity in trembling nearness to the creature and to adore:—This was the first aim of masonry; this its labor, ever fresh, never ceasing, a science full of new results adding incentive after incentive to praise and glorify the Great Builder of the universe.

Thus all times and all seasons were appropriate for a Mason's labor and employment. Night brought with it the glittering and star spangled sky with countless millions of the worlds and suns, streaming light from the dark canopy which overspread the earth, directing his eye to the star of evening with its surpassing beauties, the Pleiades with their sweet and soothing influences; the bands of Orion, the rapidly changing Algor, the solemnly revolving Mizar and the wonderful Mira. Its darting comets and mystic nebulae, called for the highest powers of intellect, raising the thoughts from the small dim shadowy spot upon which was his dwelling up to the foot of the throne of Him who spake and worlds sprang into existence, revealing that glorious religion, through which the wearied soul, when its labours are ended here, must set forth on its solemn journey to the God who created it.

The bright beams of the morning, again with drew the curtain which concealed the landscape and presented for curious research, the mysterious nature of plants and trees and flowers; properties of minerals and their wonderful forms of crystallization; the incomparable mechanism of living bodies, the secret links by which the zoophyte is connected to the more perfect plant on the one hand, and the well defined animal on the other; the relation that exists between a speck of dust at his feet, and the innumerable worlds which stretch away to the realms of unbounded space, beyond the reach of human comprehension. This was the vast field of observation in which the primal Man worked out his sublime science, registered his discoveries, transmitted them from age to age, and as results of his labor, meditation and reasoning, preserved a knowledge of the one only true God, stamped upon his mind and heart. Did time permit I might illustrate this brief but imperfect sketch of the earliest age of Masonry by a discussion of the method in which from the fatal disobedience of our first parents, in Eden the fragments of universal knowledge were preserved through ages darkened by the clouds of ignorance and corruption, until the deluge swept the earth of its debased and God despising people. I might also adduce evidence to show how this particular branch of Masonic knowledge was preserved in Noah and his descendants, and through them among the increasing family of mankind, radiating to all parts of the globe, from the foot of Mount Ararat. Such a course however at present, is deemed altogether unnecessary. The pillars erected by Enoch, one of which survived the otherwise universal wreck caused by the flood, preserved for the benefit of man, some of the more valuable secrets of ante diluvian Masonry. Noah and his three sons brought with them many more, and communicated them to their offspring. The cities and tower upon the plain of Shinar are evidences of this. After the dispersion of the people at the Tower of Babel, though scattered far and wide over the surface of the earth, the principles of operative and symbolic Masonry were retained. The pale faces of the Assyrian Kings, which lay hidden for thousands of years, beneath the mounds of Nimroud, Koramles, Khorsabad and Kouyoujik, over which Xenophon marched in his memorable retreat without knowing it, amply attest what Masonry was, when Sardana palus perished in the ruins of his capital. Th-

Pyramids, temples and palaces of Egypt, rich in Hieroglyphical lore, show to what perfection this noble science had at that day advanced, and though the period of their erection and the people by whom erected, are alike by the impenetrable mists of the remote past, yet the works themselves remain, as almost imperishable monuments of the knowledge and skill of our craft. The well known and beautiful apostrophe of Horace Smith, may not receive a reply from the inanimate form of one of Egypt's craftsmen to whom it is addressed; yet the glorious works which adorn the banks of the Nile, connect the present to the past, showing the universality, the usefulness and beauty of the science of which my brothers here assembled are the humble disciples.

It would be a pleasing task, to show how the Masonic tree bloomed and flourished among the Israelites after leaving the land of the Pharaohs, while wandering in the desert wastes of Arabia, fitting themselves by divine command for the important duties of self government; but I must pass on to the time when the Mason was presented to the world in a new character, and received, that appellation by which he has since that that period been distinguished. Two thousand eight hundred and sixty years ago, during the reign of the greatest of Israel's Kings, and when the Jewish Monarchy was in the zenith of its power, splendour and glory; when many of the fine arts had arrived at comparative perfection; when the pathetic and sublime numbers of David, and the exquisite apothegms of Solomon had been presented to the world, as models of taste, of morality, of truth and of religion; when navigation had received an impetus which has continued to advance even until now; and the various branches of natural history were taught by Masons, as aids for the mind, leading it up from the great temple of nature, in adoration and love, to its allwise builder; when the wonderful and superb structure, erected at Jerusalem for the worship of Almighty God, had been completed, astonishing Monarchs by its incomparable beauty, and the magnificence of its adornments; then was a fitting time for the craftsmen, who had been associated in the same labor for years; men who were bound together by the ties of the closest friendship, arising from association in a common labor, sharing the same sorrows, troubles and difficulties, and participating in the same joys, men who were about to separate and wander in the distant countries of the earth, many of them never to meet in this life; then was an appropriate time for their Grand Master to assemble them together, to give them instructions for their future guidance and for the guidance of the craft in all future time. Thus was Masonry, which had existed from the creation, moulded into the form which it has ever since retained, and which it will no doubt continue to retain until it shall please the Grand Master of the Universe, to assemble the entire human family to receive the account of their works at the last day.

Hiram who at the same time so worthily wielded the sceptre of Tyre;—the faithful and devoted friend of David's son, together with those of his subjects who had been employed in building the Temple, established the institution at the same time in that kingdom. The Tyrians sweeping over Spain with their victorious arms, planted it there. We behold it rapidly spreading through Egypt, that land of rich historic associations, reflecting glory upon it through the period of 1500 years. The traveller at this day witnesses traces of it, amidst the beautiful ruins of Ipsambul, of Axum, of Thebes, of Palmyra and of Lxnor. From these places we trace it, as it is carried into the classic vales of Greece, into the land of the Great Monarch, into India and into Rome, in each country manifesting its salutary, benign and illuminating effects, extending in all, the sphere of knowledge, pouring the balm of consolation into the hearts of the unfortunate, and alleviating the miseries and calamities of war. We see it moving with the Roman Standards in the time of that Caesar to whom the Ides of March were fatal; through the provinces of Gaul, to the shores of our own beloved fatherland, whose surge beated cliffs, it has caused to blossom as the rose, rendering it the

home of art, in its beauty of science, in its depth of justice with her even scale, and of true and rational liberty. Though partially obscured, and circumscribed in its operations, during that humiliating epoch, in human history, the Dark Ages; it even then shined as a bright star in the East exhibiting its own loveliness in more brilliant colors, while the surrounding darkness became darker still.

We behold it again moving westward, with the returning crusaders, ameliorating the barbarism, which had taken possession of the crumbling fragments of the Roman Empire, breathing into the shattered elements of society, the soothing voice of benevolence and brotherly love lifting up the Queen of creation's flowers from the degradation to which she was forced, and placing her upon the pedestal of companionship and equality with man. The grand and imposing structure, erected for the worship of God, during the days of ecclesiastical supremacy, indicate the operative skill of the craft at that period. We behold it during succeeding centuries, in the various countries of Europe, battling with superstition, ignorance, injustice and cruelty;—often crushed down, it is true, by the iron hand of despotic power, but ever serving as a beacon, directing onwards to human improvement, morality and truth. In no country upon the earth has its history and progress exhibited more important and deeply interesting phases, than in Great Britain. The first English Grand Lodge, assembled in the year 287, was presided over by that pious and truly christian Mason, St. Alban, who so loved and cherished the craft, that he gained a charter from the King and his council for them. His character was so truly christian in word and action as to stamp piety as one of the marks of Masonry of that day. The second English Grand Lodge was convened at York, in June, in the year, 926, by our noble brother Prince Edwin; and the laws and charges adopted by the illustrious band at that communication, required that whosoever would learn and work Masonry, must always reverence G. D., the Grand Master of the Universe. From that time, our institution continued to flourish here, patronized and encouraged by the best of Albion's Monarchs, many of whom were initiated into the body of the temple, and became its Grand Masters; and thus on, till the sea-gull isle became the radiating point of Masonic light and beauty, at the revival of Masonry a century and a half ago.

In France, the Royal art has been practiced from a very remote period. In the year 254, we see many of its skillful craftsmen joining their British brethren, and many more visited Britain about the year 680. Many of the ancient Gallic and Norman Princes becoming Masons, nourished it with extraordinary indulgence and care. Like its history in other lands, during the days of darkest mental obscurity and prejudice, so in France, it was prevented by the hand of power, from fully working out its beneficent results.

Though planted in Germany during the Roman conquests, and exerting its happy influences at various periods in the life of the German people; yet, it was not till the year 1738, that the Institution was revived, and which has reflected glory upon that land till the present day. The first lodge in Brunswick was formed under a warrant from the Grand Lodge of Scotland, and on the 15th of August, 1738, the Prince Royal of Prussia, afterwards Frederick William II., was initiated. In consequence of this, Masonry began to flourish throughout all the Prussian dominions, bearing its rich fruits for the benefit of our common humanity. 1768 the Freemasons in Germany obtained a charter from the King of Prussia, the Elector of Saxony, and the Queen of Hungary and Bohemia, empowering them to convene lodges and to transact their business, and the King of Prussia was elected their Grand Master. These Monarchs had become fully convinced of the utility of the society, in relieving the poor and distressed in their dominions, in erecting schools and seminaries for fatherless and deserted children, and in establishing funds for the support of those parents whose narrow circumstances would not permit them to provide for their offspring; or give them such an education as was necessary to render them fit and useful mem-